

Vol. 25, No. 22.

CLEVELAND, TENNESSEE

July 28, 1934.

Two Houses and Two Appointments

Text: "Consider the Apostle and High Priest of our profession, Christ Jesus; who was faithful to him that appointed him, as also Moses was faithful in all his house." Heb. 3:1, 2.

INTRODUCTION

As will be noticed, we have three personalities and two houses referred to—house of Moses and house of Christ, each receiving their appointment directly from God Himself. However, Moses was only a servant over his house while Christ is a Son over His. A very close study of this subject reveals many similarities but the one we purpose to stress mainly at this writing is the faithfulness of each one over his house, together with many points of resemblance. Therefore, to bring out the strictness and faithfulness of Christ relative to His Church, it is only necessary to prove that such was the case with Moses relative to his house (church) as our text plainly declares that Christ was faithful to Him that appointed Him (God) as also Moses was faithful in all his house. Some might object to the word "church" with reference to the house of Moses. In this event, we invite you to look at Acts 7:38. Here we find Stephen making his defense before the council of Libertines and at this juncture, with reference to Moses, he further adds, "This is he, that was in the

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CHURCH in the wilderness with the angel which spake to him in the mount Sina, and with our fathers: who received the lively oracles to give unto us." Quoting Paul in the very beginning of his letter to the Hebrews, he says, "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son."

House of Moses

In its final culmination is hinted at briefly by the author of the 84th Psalm. "How amiable are thy tabernacles, O Lord of hosts! My soul longeth, yea, even fainteth for the courts of the Lord; my heart and my flesh crieth out for the living God, yea, the sparrow hath found an house, and the swallow a nest for herself, where she may lay her young, ****. Blessed are they that dwell in thy house: they will be still praising thee ****. Behold, O God, our shield, and look upon the face of thine anointed. For a day in thy courts is better than a thousand. I had rather be a doorkeeper in the house of my God than to dwell in the tents of wickedness." No doubt but that the writer gave vent to such thoughts and feelings, as he meditated upon the worship and government of God's people and house

compared to all others, and at the very height of his elation, declared, "I had rather be a door keeper in the house of my God, than to dwell in the tents of wickedness." The thought complete, I prefer the least place or position in God's house to the most exalted among others. Surely any one should be able to catch his inference when he says, "The sparrow hath found an house, and the swallow a nest for herself, where she may lay her young." As to say, The birds have that much knowledge. Notice too, the 45th Psalm. Note the thoughts: "mountain of holiness," "beautiful for situation," "joy of the earth," "God known in her palaces," "opposed by others," "established forever," "according to thy name (God)," "walk around Zion," "let her rejoice," "mark her bulwarks," ****.

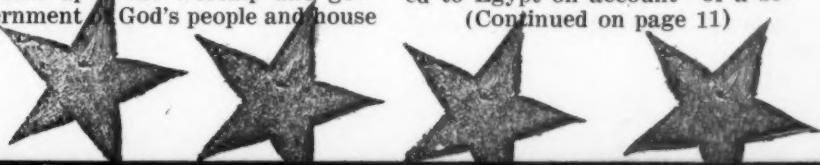
Origin

Briefly let us study the origin of the house of Moses. First we refer to the call of Abraham. Now the Lord said unto Abram, "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: and I will make of thee a great nation." Gen. 12:1-2.

So Abram departed as the Lord had spoken unto him, at the age of seventy-five years. He went to the land of Canaan, later was forced to Egypt on account of a se-

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list.



NOTICES

The Church of God at Cold Springs, Tex. would like to know the whereabouts and spiritual conditions of Sister Ray Mommander last heard of at Bagwell, Tex., Rt. 2. If not heard from by our next conference your name will be dropped from our church roll.—Mary Barnes, clerk, Van Alstyne, Tex., Rt. 1.

I wish to announce a home coming to be held at the Church of God at Mallory, W. Va. the first Sunday in August. We heartily invite all churches in the district and all others who can to be with us. Please come and enjoy the feast. We expect the Father, Son and Holy Ghost to be present. If Bro. Solomon Scalf sees this get in touch with me at once.—Your unworthy brother in Christ, Van Browning, Davin, W. Va.

SPECIAL NOTICE

The Postmaster at Cleveland, Tenn., has informed us that after the first of August fees will be charged for cashing money orders drawn on other post offices. In other words, if you should make over a money order to us drawn on any other office outside of Cleveland, Tennessee, we will have to pay for getting it cashed, at the same rate that was paid for getting the money order issued. We thank you in advance, because we believe you will observe the above given information.

GEN. SEC. & TREAS.

The Church of God at Kathleen, Fla., wants to know the whereabouts and spiritual condition of Sister B. B. Murry. If not heard from by next quarterly conference, Oct. 1st, she will be disfellowshiped from the Church of God.—Edward Willis, clerk, Kathleen, Fla., by E. W. Wells.

The Church of God at Winton, Miss., requests a report of the whereabouts and spiritual condition of the following, under the ruling of the Assembly: Bessie E. Scruggs, W. J. Scruggs, Gracie Scruggs, James J. Scruggs, Arvie Whitman, Jim Whitman, J. W. Hopper, Jenny Hopper. We have not had report from some of these members in about eighteen months.—Mrs. M. E. Muse, clerk,

Winborn, Miss., by order of district pastor.

The Church of God at Brunswick would like to know the whereabouts and spiritual condition of Sister Mary A. Blalock. If not heard from before next conference her name will be dropped from the roll. Dear saints, pray for us here to get a building in which to worship, that this may be a soul-saving station.—J. P. Carey, clerk, 204½ Howe St., Brunswick, Ga.

Since my brother Sam has joined the Tomlinson church it has been rumored that I would soon follow him but I have never thought of doing that because I am satisfied in the Church of God. I am sure that I am in the Bible church and am doing my best to be loyal to the Church of God and its teachings, hoping that Jesus will soon come and take us to a better world where there will not be any burdens or crosses to bear. Pray for me.—Yours for lost souls, Claude L. Swaggerty, 2136 27th St., Chattanooga, Tenn.

The South Georgia camp meeting will convene Aug. 2-12 inclusive, at Fitzgerald, Ga. The state overseer, Brother J. W. Culpepper, will be in charge. The Georgia preachers will do the preaching, assisted by those from other states who attend. Come on, South Georgia, and pray, pray, pray, and make this meeting a great success. The church at Fitzgerald has a large tabernacle and ample camping space for tents and camping cars, so come prepared to camp, both ministry and laity, and let's have a great time in the Lord. For further information write G. B. Langford, Rt. 3, Fitzgerald, Ga.—Camp meeting committee: E. B. Culpepper, A. H. Hipps, Y. E. McNair, Brother Jackson.

We, the pastor and laity of the Church of God at Fitzgerald, will be expecting you here Thursday night, Aug. 2, for the first service of the South Georgia camp meeting. We also expect you to come prepared to camp as we are preparing a nice camp ground joined hard to the tabernacle lot, a good well of water, and nice conveniences, so you and all the rest come. Don't disappoint us. We need your help. Pray much for

the meeting. If you desire rooms at a very low rate, let me know at once as we can secure a few.—Humbly your brother and coworker, G. B. Langford, Fitzgerald, Ga., Rt. 3.

The Roanoke, Va., district convention was advertised last week to convene at Buford, July 27-29. We wish to annul this advertisement as the state camp meeting convenes July 26-Aug. 5. We will not have the district convention at this time.—Alex Shaffer, district pastor, Rt. 1, Bluefield, W. Va.

We will have a Sunday School convention at the Church of God at Welbourns Chapel the first Sunday in August, D. V. There will be all-day service and a revival will start at this time. We are expecting a good time in the Lord so come and be with us. Pray for the revival to be a success. Pray for a revival that is in progress now at Lawrenceburg, conducted by Sister H. B. Clark and Brother Willie Lyle. Pray for the revival at West Nashville with Brother Hubbard in charge. Pray for me as I have been sick almost all spring and summer.—J. O. Cochran, district S. S. Supt.

CORRECTION: In the Evangel of July 14th, which carried the mission report for April, May and June, credit for \$10.00 was given to the Columbus, Ohio church, which should have been credited to the Columbus, Ohio District Convention.—Gen. Sec.-Treas.

To any one who has any amount of old Evangelists that they do not wish to save, I could use them to give out as souls are getting more and more interested in the Church of God. To any Church of God preachers passing this way, we surely will be glad to have you stop and see us. There is no money here but just a good ripe harvest field to work in for the Master. We covet the prayers of all God's children that we might have our next month's rent.—Just a sister in Christ, Mrs. Amelia Shumaker, 2047 W. Madison St., Chicago, Ill.

Here is good news to the Church of God in the Winding Gulf district, West Virginia. The (Continued on page 14)



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E. C. CLARK, Editor

EDITORIAL STAFF: R. P. JOHNSON, T. S. PAYNE, PAUL H. WALKER, H. W. WILLIAMS, S. J. WOOD

July 28, 1934.

The General Overseer has just returned to the office for a day or two, but by the time this paper reaches you he will be in the South Carolina state convention at Greenville. From there he goes to Oklahoma and on to Texas. This life is made up of a "go, go, go" for God's people but we will soon "go" to meet the Lord in the air if we keep ready for "that day."

* * *

With the toll of human lives mounting into the hundreds, cattle dying by the thousands, and crops burning up, due to the hot, dry weather, it begins to look like

the "famines" of the last days are coming to America.

* * *

"Dillinger Dies in Hail of Bullets." When I read the above headline in the daily paper, I immediately thought of "whatsoever a man soweth that shall he also reap." This will be true in your life and mine, whether we sow deeds of kindness and words of love or unkind deeds and harsh words; whether we undermine the influence of others or make a sacrifice to be a blessing to others and try to give them a boost. What are you sowing?

manner of dealing with an offender as he need not make confession or restitution further than the actual injury. It is a great deal easier to reconcile an offending brother before his transgression has been published abroad than it is afterward. St. Paul has instructed us along this same line saying, "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted," Gal. 6:1. The party who seeks to have a wrong adjusted must go in the spirit of meekness. They may oftentimes have to furnish the grace for the reconciliation but let us remember that such is the divine order, or God, the offended party, furnished the grace for the reconciliation of sinners, 2 Cor. 5:14-19; "For by grace are ye saved," Eph. 2:8. The result is that through proper approach, if the offending party "shall hear thee, thou hast gained thy brother."

Obstinate Offenders

"But if he will not hear thee, take with thee one or two more, that in the mouth of two or three witnesses every word may be established," Matt. 18:16. The first purpose of these witnesses is to provide further counsel incident to reconciling the offending party, also to furnish proper evidence and witness that the offended party has put forth a proper and scriptural effort to be reconciled to the offending party before he shall take further or official action against his brother or sister before the church. Right here let me

Church Government, Its Use and Abuses

By E. C. CLARK, Editor

In our previous articles we have dealt with the origin and offices of government. In this article we desire to continue the subject of government, also mentioning some abuses.

We have found that government, as well as officers who administer it, originated from the Lord Himself, John 15:16, and was set in the church as an act of God, 1 Cor. 12:28.

Local Church Government

Under this caption we would find the business of the church taken care of, whether financial or

legal interests, Rom. 12:11. We will also find provision for dealing with members who have transgressed against a brother or sister, or the Church. The manner of procedure is that set forth by the Lord Himself. "Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother." Divine love provides no license for blazing anyone's transgression or faults abroad. God has provided for the offended party and the offender to adjust their own troubles if they will. This is the correct

Official organ of the Church of God, published weekly by the Church of God Publishing House, Cleveland, Tennessee. Subscription rate, one year \$1.25; club of three, each \$1.00; six months 65 cents; three months 40 cents; Canada and other foreign countries \$1.50; single copy 5 cents. Any quantity in rolls 3 cents each. Special notice: When you renew your subscription please say "renewal." When you subscribe, please say "new subscription." Information: If you change your address, you should promptly notify us giving the old address and the new address. Always write names and addresses plainly. If we fail to get your name or address right, please notify us and we will take pleasure in making the correction. We will do our best to keep from making mistakes, but if we make a mistake, we will take pleasure in correcting it if you notify us. We invite all the workers to send us reports of interest from the battlefield, if nothing else, a postal card telling where you are. Help us make the Evangel a medium of information as well as a spiritual blessing. This paper reserves the right to condense reports, testimonies, etc., to a conformity of a proper allowance of space.

say that no party against whom an offence has been committed has any right to give public knowledge of anyone's transgression until this manner of procedure has been complied with. After this has been done, "if he shall neglect to hear them (that is the two or three witnesses), tell it unto the church: but if he neglect to hear the church," the church becomes a judicial body in such a case, not to exclude the offending party but first it must call into action its godly and wise counsel as well as prayer and its spiritual powers, that, if possible, the offending party may be restored to fellowship and usefulness.

Hasty-called church trials for the purpose of excluding members who have not been visited by their pastor and possibly a board of deacons or other spiritual members for the purpose of reconciling the offending party to the church, will incur responsibility upon the part of the pastors who do not comply with divine methods. The Lord's manner of dealing with the lost sheep was to seek that which "is gone astray." He would trust to providence the ninety and nine that he might seek the straying one, "and if so be that he find it, verily I say unto you, he rejoiceth more of that sheep than the ninety and nine which went not astray. Even so it is not the will of your Father which is in Heaven, that one of these little ones should perish." Matt. 18:13, 14.

Our Lord immediately follows this parable with the manner of dealing with an offending party to which we might quote verse 14 to find the will of God concerning the straying member. If it is not possible to restore them to usefulness and fellowship, there is but one conclusion and that is "let him be unto thee as an heathen man and a publican." The name 'publican' is odious and carries the meaning of ill reputation and publicans were oftentimes the keepers of houses of ill-fame. Therefore our Lord's action is drastic: there is no middle ground. When an offending member refuses to be reconciled to an offended member and abide by the counsel and advise of the church, he is no longer entitled to the privilege of Christian fellowship, no more so than a Christian has a right to fel-

lowship a party of low character. When church members go to the extreme to try to pull back into the church those who have been justly excluded from it, they lower the Christian standard and sanctity of the church by attempting to place leaven within it, 1 Cor. 5:6, 7. In Old Testament times the Israelites were forbidden to fellowship the heathens unless they accepted their religious covenant, and not always then. However in many cases after members have been excluded good results may be obtained by sending some gray-haired mother to visit them and have prayer with them since we are allowed to evangelize the heathen.

We may deduce from Matt. 18:17 that our Lord does here give license to exclude apostate members. This action is further attested by St. Paul's authority in 1 Cor. 5:4. We are forbidden to "keep company" with fornicators, covetous persons, idolaters, railers, drunkards, or extortioners. We are further commanded by St. Paul, "With such an one not to eat," v. 11. He recognizes that the Church has a right to judge them which are within, v. 12. He commands, "Therefore put away from among yourselves that wicked person." Let us here notice that in the light of Matt. 18:17; 1 Cor. 5:13, government seeks to exclude only "a wicked person" or a man who by reason of his conduct has become ill-reputed or whose practice classifies him as heathen and not Christian. In 2 Thess. 3:6 we are further commanded, "In the name of our Lord Jesus Christ that ye withdraw yourselves from every brother that walketh disorderly and not after the tradition which ye have received from us."

Those who did not walk according to apostolic tradition were classed as walking disorderly. Tradition as here mentioned means "traditional law" as handed down from age to age and was equivalent in this case to the body of revealed truth mentioned in Acts 2:42 as the apostles' doctrine. The word "withdraw" comes from "stello" and means to shrink from, to withdraw from, avoid, or shun. Those who are Christian are here commanded to avoid, to shun, etc., those who do not walk according to proper Christian teaching and discipline. Be it further noted that the church at Corinth, when they were commanded to put away

"that wicked person," did so unanimously as we learn from 2 Cor. 2:6 "sufficient to such a man is this punishment (or censure, margin) which was inflicted of many." Those who continue to fellowship parties who have been excluded from the church violate New Testament practice and will hinder those who are excluded from seeing the result of their sin and necessity of repentance by allowing them to remain in your company. You should be kind and act as Christian toward them but not to accept them as Christian until they have repented.

Abuses

The minister or church member who uses church government for the purpose of excluding a member who is not "a wicked person" or does not walk disorderly and who has not refused to hear the church as it instructs from the pages of Sacred Writ, but are sometimes guilty in your opinion of a trifling offence, maybe absent from church a few times or other trifling affairs, for which they are excluded, is certainly abusing or twisting the purpose of government.

Government has for its purpose the correction of evil practice that the member might be saved and only a wicked person or those who walk disorderly should be excluded. By the time the ministers, who have twisted the use of government, give an account unto God for those they have unjustly excluded, they will learn that government had for its purpose the preservation of the church rather than the destruction of it. Some persons are actually highhanded, or railroaded out of the church by the ruling party within the church.

The Unity of Government

The divine intention of government had for its purpose the maintenance of the body revealed truth against the spirit of error or division within the church whether caused by a false doctrine through ministers or members, or disorderly conduct of either. Government seeks to preserve the spiritual unity of the church by correcting false doctrine or disorderly conduct. Some have called government a practical unity. This would seem good, indeed, "unto us." But unity that was not established upon divine principle of the Sacred Writ

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The Anticipations of Our Great Annual Feast

As our Assembly is approaching we want to keep before our people the date and place of meeting. On account of the crowded condition at last Assembly we felt that more adequate quarters should be secured, and after looking about we found that we could rent the Memorial Auditorium in Chattanooga for a sum not exceeding the cost of our previous Assemblies in our own Auditorium. The city management gave us quite a cut on the rent.

Remember, Oct. 6-12 inclusive will be the date of this great annual feast. We are looking forward for the greatest Assembly that has ever convened as we are sure the time for the return of our Christ is drawing near and we should put forth every effort to keep the Church in readiness for His coming, so we are looking for this to be the greatest feast of all the annual gatherings of the Church of God in these last days. The work on the field is going by leaps and bounds and we are expecting the largest crowd that ever assembled for an Assembly, to meet us in Chattanooga.

Any one wishing to know about

entertainment should address E. L. Simmons, 407 Bell Ave., N. Chattanooga, Tenn., or E. M. Ellis, 2315 N. Chamberlain Ave., E. Chattanooga, Tenn., as we are expecting these brethren to look after the entertainment.

Chattanooga is a historical spot. During the war of the 60's many battles were fought there and it is



Memorial Auditorium, Chattanooga, Tennessee

a beautiful place and furnishes many mountain scenes that will be enjoyed by thousands of people who attend this great feast.

It might be well for me to give some of the reasons that our Assembly will be held in Chattanooga. As I have already stated our Auditorium is too small and we are not able to build a new one. The business men of Cleveland have stated to us several times that they were ready to help us build a place that will accommodate our people. Just recently they told me that they were expecting our Assembly to return to Cleveland after this next one, and that they would help us build an executive building that would take care of our Assembly in the future. Some one has stated that we are leaving because the people of Cleveland didn't favor our movement but this certainly is untrue. We have the approval and the best wishes of the business men of Cleveland and they stand ready to aid us in any way they can to carry on this good work that God is doing thru the Church. We're looking for you Oct. 6 to meet us in Chattanooga for the greatest Assembly that ever convened in these last days.

S. W. LATIMER,
General Overseer.

Past, Present and Future

The following poem by Mrs. M. C. Edwards graphically depicts the falling away of Christianity in the present age, another evidence of the speedy coming of the Lord. "That day shall not come except there come a falling away first." 2 Thess. 2:3.

The Church and the world walked far apart
On the changing shore of time;
The world was singing a giddy song,
And the Church a hymn sublime.
"Come give me your hand," said the merry World.
"And then walk with me this way,"
But the good Church hid her snowy hand,
And solemnly answered—"Nay."

"I will not give thee my hand at all,
And I will not walk with you;
Your way is the way of eternal death,
And your words are all untrue."

"Nay, walk with me a little space,"
Said the World with a kindly air.
"The road I walk is a pleasant road,
And the sun shines always there;

"Your way is narrow and thorny and rough,
While mine is flowery and smooth;
Your lot is sad with reproach and toil,
But in rounds of joy I move.
My way, you can see, is a broad, fair one,
And my gate is high and wide;
There is room enough for you and me,
And we'll travel side by side."

Half shyly the Church approached the World,
And gave him her hand of snow;
And the false World grasped it, and walked along,
And whispered in accents low,
"Your dress is too simple to please my taste;
I have gold and pearls to wear;
Rich velvets and silks for your graceful

form,
And diamonds to deck your hair."

The Church looked down at her plain white robes,
And then at the dazzling world,
And blushed as she saw his handsome lip,
With a smile contemptuous curled.
"I will change my dress for a costlier one,"
Said the Church with a smile of grace;
Then her pure white garments drifted away,
And the World gave in their place

Beautiful satins, and fashionable silks,
And roses and gems and pearls;
And over her forehead her bright hair fell
Waving in a thousand curls.
"Your house is too plain," said the proud old World,
Let us build you one like mine,
With kitchen for feasting and parlor for play,
And furniture never so fine."

So he built her a costly and beautiful house—

Splendid it was to behold:
Her sons and her daughters met frequently there,

Shining in purple and gold.
And fair and festival—frolics untold,
Were held in the place of prayer;
And maidens bewitching as Syrens of old—
With world-winning graces rare.

Decked with fair jewels and hair all curled—
Untrammeled by Gospel or laws,
To beguile and amuse and win from the World,
Some help for the righteous cause.
The Angel of mercy rebuked the Church,
And whispered, "I know thy sin;"
Then the Church looked sad, and anxiously longed
To gather her children in.

But some were away at the midnight ball,
And others busy at the play;
And some were drinking in gay saloons,
And the Angel went away.
And then said the World in soothing tones—

"Your much loved ones mean no harm—
Merely indulging in innocent sports,"
So she leaned still on his proffered arm.

And smiled, and chatted, and gathered flowers
And walked along with the World;
While countless millions of precious souls
To the horrible pit were hurled.
"Your preachers are all too old and plain,"
Said the gay World with a sneer;
"They frighten my children with dreadful tales,
Which I do not like them to hear.

"They talk of judgments, and fire and pain,
And the doom of endless night;
They warn of a place that should not be.
Thus spoken to ears polite:
I will send you some—a better stamp,
More brilliant and gay and fast:
Who will show how men may live as they list
And go to heaven at last.

"The Father is merciful, great and good,
Loving and tender and kind;
Do you think He'd take one child to heaven,
And leave another behind?"
So she called for pleasing and gay divines—
Deemed gifted, and great, and learned;
And the plain old men that preached the cross
Were out of her pulpits turned.

Then Mammon came in and supported the Church,
And rented a prominent pew;
And preaching and singing and floral display
Soon proclaimed a gospel new.
"You give too much to the poor," said the Word,
"Far more than you ought to do;
Though the poor need shelter, food and

clothes,
Why thus need it trouble you?

"Go take your money and buy rich robes
And horses and carriages fine;
And pearls and jewels and dainty food,—
The rarest and costliest wine.
My children they doe on all such things,
And if you their love would win,
You must do as they do, and walk in the way,
The flowery way they're in."

Then the Church her purse-string tightly held
And gracefully lowered her head,
And simpered, "I've given too much away,
I will do, sir, as you have said."
So the poor were turned from the door in scorn,
She heard not the orphans' cry;
And she drew her beautiful robes aside
As the widows went weeping by.

And they of the Church, and they of the World,
Journeyed closely, hand and heart,
And none but the Master, who knoweth all,
Could discern the two apart.
Then the Church sat down at her ease and said,
"I'm rich and in goods increased;
I have need of nothing, and naught to do,
But to laugh and dance and feast."

The sly World heard her and laughed within,
And mockingly said aside,—
"The Church has fallen—the beautiful Church,—
Her shame is her boast and pride."

Thus her witnessing power, alas, was lost,
And the perilous times came in;
The times of the end, so often foretold,—
Of form and pleasure and sin.
Then the Angel drew near the mercy-seat,
And whispered in sighs her name,
And the saints their anthems of rapture hushed,
And covered their heads with shame.

A voice came down from the hush of heaven,
From Him that sat on the throne;
"I know thy works and what thou hast said,
But alas, thou hast not known
That thou art poor, and naked, and blind,
With pride and ruin enthralled:
The expectant Bride of a heavenly Groom
Is the harlot of the World!
Thou hast ceased to watch for that blessed hope,
Hast fallen from zeal and grace;
So now, alas! I must cast thee out,
And blot thy name from its place."

"And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable, and perfect will of God." Rom. 12:2.

Church of Christ, redeemed by precious blood, 1 Pet. 1:18-19; Eph. 5:25-27; Eph. 3:10.

Break this alliance, glorify your god! 1 Cor. 6:20; 2 Cor. 6:14-18; Eph. 3:21.

Forsake the Christless world that lures to ill; Rom. 12:2; Heb. 13:13; Rev. 18:4.

Thou mayest be blessed and prove a blessing still; Gen. 12:2; Ps. 128:5; Eph. 1:3.

Away with ease and dalliance and play; Isa. 32:9; 1 Cor. 10:7; Rom. 13:11.

The Great Commission now in haste obey; Mark 16:15; John 17:18; 2 Tim. 4:1, 2.

In holiness and zeal thou canst excel, 1 Pet. 1:15, 16; Rev. 3:19; Gal. 4:13.

And save the perishing from sin and hell; Luke 14:23; Jas. 5:19, 20; Jude 22, 23.

Gird on thy robes with purity impeared; Rev. 7:14; Rev. 16:15; Rev. 19:8.

And keep thyself unspotted from the world; Jas. 1:27; John 3:3; 1 Tim. 5:22.

Humbled in dust and ashes sin no more; Isa. 60:1; 1 Cor. 15:34; John 5:14.

Repent while Christ stands knocking at the door; Rev. 3:20; Jas. 5:9; Rev. 2:16.

Oh, let thy heart be true to Him alone; Jas. 4:4; 1 John 2:15, 16; John 21:15.

For lo, the Heavenly Bridegroom cometh soon; Matt. 25:6; Rev. 3:11; Rev. 22:20.

CHURCH GOVERNMENT, ITS USE AND ABUSES

(Continued from page 4)
could never seem good unto the Holy Ghost, Acts 15:28. Unity reached without the aid of the Holy Spirit could be only human government or human policy applied to divine things. Might as well put your hand to the ark to steady it as to attempt unity in which the Holy Spirit does not concur. Decisions reached in our councils, whether general or local, must seem good unto the Holy Ghost as well as unto us if we are to evade disintegration of the divine plan and purpose of God for us. Government always attends only to "necessary things," and decisions reached must not only satisfy good "common sense" in us, but also "seem good to the Holy Ghost." Let us remember that the Lord Jesus was to accompany our ministry, Matt. 28:19, and in the assemblance of the Church He promised to be "in the midst of them." When it "seems good unto the Holy Ghost" it is as if Jesus stood in our midst to sanction our action. A spiritual body can only be so maintained by the appliance of spiritual laws, hence the reason why decisions reached "must seem good unto the Holy Ghost."

The Discipline of Thought

By T. L. WILLIX

Phil. 4:8

"Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these things."

This age has been called an age of growth, and so in many ways it is—growth of empire, commerce, wealth, population, and of improvement in many different ways, but what of spiritual growth? Are we advancing as fast as we should? What is the remedy? We find it in the words of our text—"think." Take time to think. It is more necessary than many of us realize. It is indeed absolutely necessary, for without "time to think" our spiritual life cannot grow." "Think on these things," the things that are true, honest, righteous, pure, and of good report. The apostle does not wish to suggest a doubt as to whether there is such a thing as virtue, but he meant to emphasize the fact, and upon this, to urge the Philippians to think of what he was saying, "and the God of peace SHALL be with you." Then we must acquire the habit of thinking. The mind quickly forms habits just as the body does, and if these habits are habits of idleness or day-dreams or vanity, the mind will soon become useless for thinking. Discipline your mind. Keep still and think. Think deeply, and so become deep. Think regularly and so acquire the habit of thinking.

Multitudes of good people have been shipwrecked and ruined in life because they did not stop long enough to think. We must drive out wrong and impure thoughts from our hearts; we must do so, but unless we obtain good thoughts to fill their place the evil thoughts will return with seven-fold force. What a broad scope the mind has, in fact there is nothing narrow about Christianity except the gate, the entrance. "As a man thinketh in his heart so is he." No man can be any purer than his thoughts. Everything good and everything evil first originates in thought before it is placed in action. And herewith we are greatly helped or hindered as the case

may be, by the power of habit. We must cultivate the habit of choosing those things which are good and pure, honorable and lovely and of good report. It may be a slow process, but it is a sure one, if only by the grace of God you persevere.

The human mind is a wonderful thing that God has given us, but it must be brought under subjection to the will power or else it will never get its spiritual growth as it should. The government of thought surely means much. I question if there is a harder task in all the world than that of bringing our thoughts into subjection to our will. I am sure there is nothing more vital than the mastery of thought. Think for example how much of our happiness, our common happiness, depends on thought. Our common happiness does not hang on what we view, it is not so much things themselves, but it is our thoughts about them that constitute the general art of being happy. Think how much our unconscious influence lies in our thoughts. If there lurks within you an evil thought it is sure to drive away happiness as long as it stays.

I believe the government of our thought is one of the greatest safeguards against sin. If the thought is governed the tongue is sure to be under control, and James says, "If any man offend not in word, the same is a perfect man." To some the mastery of thought may seem impossible, but it is never viewed as impossible in the Scripture. Paul tells us again in 2 Cor. 10: 5, "Casting down imaginations and every high thing that exalteth itself against the knowledge of God, and bring into captivity EVERY thought to the obedience of Christ." Paul probably learned this lesson in his theological course in the Arabian desert soon after his conversion near Damascus. I am sure he had time in his three years' course there to think. Every great man has been a great thinker. Probably Moses was the greatest human being that ever lived, with the exception of John the Baptist. Jesus said, "Among those that are born of women there is not a greater prophet than John the Baptist," however, the great schools of

Egypt were not sufficient to give Moses the training he needed to lead a great nation to victory, but it was necessary for him to flee to Midian and there commune with God and bring his thoughts under subjection to the will of God. Here Moses communed with God forty years. It was necessary for him to get rid of the false teaching which he had received in Egypt and sift out the truths. Surely it is of much value to us to go to some place where we can commune with God and give our mind a chance to think. A lazy mind will surely not cope with the oppositions that confront the modern Christian. Think on these things. The things that are true, honorable, righteous, pure, and of good report.

DEATH NOTICES

KELLOMS

Alma Mae Kelloms, little daughter of Mr. and Mrs. Sikes Kelloms, died Jan. 10, 1934, at the age of six days.

Dorothy Kelloms, little daughter of Mr. and Mrs. Sikes Kelloms, died March 1, 1934, at the age of two years and four months. Funeral services were conducted by Brother Goodson and interment made in New Summit cemetery. Pray for the parents to be saved. Their aunt, Miss Gladys Burford, Rt. 1, Bauxite, Ark.

JOHNSON

Brother B. J. Johnson was born in 1876 and died July 9, 1934. He was a member of the Church of God. Funeral was conducted by the pastor and interment made in the Kilday cemetery. — Ed Johnson, Evarts, Ky.

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SPECIALS FROM THE FIELD

THE WORK IN N. CAROLINA

John L. Stephens, Overseer

We are glad to say the Lord is blessing in North Carolina. Our district meetings were good, some of the best I ever attended. Our state meeting was the best yet. The ministers were indeed anointed to speak. The great congregation at times was melted with tears, then the power would fall and the beautiful songs and music in the Spirit would charm the people until outsiders and strangers in leaving were heard to say, "The Lord is with them."

The effect of these meetings lives on. The Church is growing. Our ministers are working hard this season in the evangelistic field. We have twenty or twenty-five revivals now going on over the state. Some of our good ministers from other states have come over and are helping us and this is so much appreciated.

We are glad to say our people are coming on with mission interest—better than ever yet we wish to encourage this to one hundred per cent as this fund is so important.

Now in opening work in new fields, the calls are many and Oh! I feel, brethren, we had better work—fast now—while it is day.

We have announced for the fifth Sunday a state wide Sunday School and Y. P. E. convention to be observed by each district in the state. Good programs are being arranged and on this day we plan to complete our forty cents per member drive, D. V. We have asked that the Bible School be introduced and encouraged, that at least one or more students from each district enter the Bible School this fall.

Brother A. J. Swift, our state singing school teacher, is doing a great work—touring the state, teaching singing schools. You can certainly tell the difference in churches where he has taught. Their singing is more spiritual and, of course, more effective. Time and space will not permit us to near tell all.

Some of our churches have al-

most doubled their strength already this year. As high as twenty-five and thirty have received the Baptism in some of our revivals with still greater interest being manifested all along.

We have to pray much, watch, and keep humble for deception and evil is great today. I'm so thankful for the Church, its government and those over us in the Lord. Such a wonderful protection for us. Its full fellowship means much to me. And the counsel of the Church we'll do well to observe for, "Blessed is the man that walketh not in the counsel of the ungodly." We have our burdens and battles along life's way but to one and all, let us be faithful as it will all soon be over. In the midst of tears we can look up and say as John Wesley once said, "Best of all God is with us." Amen.

I'm glad God made it possible for Brother J. R. Sanders, pastor of Albany, Ga. district, to come over here Jan. 23rd-Feb. 4th for a fight against the enemy. He certainly gave out the Word with power and great boldness. Several were saved, sanctified, seven or eight filled with the Holy Ghost and six added to the church. Remember the church here and our pastor, Brother E. B. Culpepper, in prayer that the harvest in Waycross will be great this year. Pray for my companion that he will receive this blessing. I have a sister who needs the Lord also. Pray for her. Pray that God will send some one to their rescue as that is a new field. We need to work while it is day.—One who loves the Church and its teachings, Mrs. J. C. Cook, 1702 Brunel St., Waycross, Ga.

LEXINGTON, Ala.—I thank the Lord for the little band of saints here at Rebecca. We surely do have a hard battle to fight. Our church building burned down Jan. 23rd but that hasn't stopped us, we are still having our regular services and are having a good time in the Lord. Brother C. E. Berryhill is our pastor. We love him and believe he is a man of God. Sister Harrison Clark gave us a week's meeting and most every one en-

joyed the messages she brought to us. During the meeting two were sanctified. We hope she will come again soon. I ask every one who reads this to pray a special prayer for the little band of saints here at Rebecca to stand true and hold up the standard for Christ's sake.—Your sister in Christ, Mrs. Mae Belle Murks, Rt. 2.

BELTON, S. C.—We have just closed a revival here which was a great success. Brother P. A. Heaton who has just started out to preach did the preaching which was inspired from above. This meeting will long be remembered. About thirty were saved, seventeen sanctified, thirteen filled with the Holy Ghost and fifteen added to the church. We have a fine crowd of folks at Belton. It is a pleasure to labor among them. We also have a good band of saints at Pelzer and we are proud of them. Brother S. C. Chambers recently closed a revival there with good success. Several were saved, several sanctified, filled with the Holy Ghost and added to the Church even though the weather was bad. Pray for the work at both places.—Your brother and sister in Christ, J. A. Hanvey and wife.

TARPON SPRINGS, Fla.—On Feb. 25th Brother George Lemons from Largo, Fla. began a meeting at Tarpon Springs, Fla., which ran three weeks. The Lord surely did bless. It was the best meeting we have had in a long time. The Lord anointed Brother Lemons anew for every sermon. We thank the Lord for men who will just give up to the Lord and let Him preach thru them. Some people came to the Lord for whom we had been praying for about eight years. Six were filled with the Holy Ghost six baptized in water and three added to the church. The saints were greatly encouraged. Our pastor and saints were very faithful to work in the meeting.—A sister in Christ, Lorena Mulkey.

TERRE HAUTE, Ind.—I thank God for His blessings on the work at Coalmont, Ind. In the latter part of November God moved on our hearts to take up the work at Coalmont to which we were obedient. They had no regular pastor at that time. With the consent of the overseer and church there we are try-

ing to do our best by the help of the Lord. I earnestly desire your prayers that I may ever be found in the center of God's will and that I may never make a move out of His will. Please remember the church and work at Coalmont when you pray that God may work wonderfully there. May God bless the many Churches of God everywhere is my prayer.—Yours for God and His cause, Frank Standifer, 813 S. 9th St.

* * *

LESTER, W. Va.—On Feb. 17th Brother H. E. Ramsey and band came to Lester and opened fire on the enemy. Lester is called a hard place to preach the full gospel but God answered prayer. Seventeen were saved, seven sanctified, two filled with the Holy Ghost according to Acts 2:4, many were refilled, Acts 4:31, and our church was built up and our town blessed. Many friends were made for the Church of God. Brother R.A. Fielden preached Sunday night, March 11th, and eleven came in the church. The district is moving forward under the leadership of Bro. Fielden. Pray for us at Lester.—G. E. Thompson, deacon.

* * *

TAMPA, Fla.—We give God great praise for all His blessings and the way He is helping us in the Tampa church. Brother Rumler and family have had to visit the sick and God has answered prayer in our behalf. With the help of the Ladies' Aid Society the pastor's home has been completely renovated and the church and pastor's home have been nicely painted. Everything looks well. The Sunday School has been well attended, also the Y.P.E. is very good. We feel proud of our young people.

We have closed a six weeks' revival with Brother Rumler and Brother Gus Scott preaching. Saints were wonderfully revived, many saved, sanctified and sixteen were filled with the Holy Ghost. We praise and magnify the Lord for it was grand to sit in heavenly places and listen to the shouts of victory. Every Thursday a special healing service was held and many were healed and blessed.—With love to all in His great name, Rosa B. Murphy, Osie Parrish, 2602 18th Ave.

STATE OVERSEERS

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COLORADO	M. E. Drake Carlsbad, N. Mex.	N. CAROLINA	John L. Stephens Box 528, Wilmington, N. C.
CALIFORNIA	J. H. Ingram 925 Walnut Ave., Long Beach, Calif.	N. DAKOTA	Paul H. Walker Gen. Del., Minot, N. Dak.
CANADA	Paul H. Walker Gen. Del., Minot, N. Dak.	NEW MEXICO	M. E. Drake Carlsbad, N. Mex.
DELAWARE	F. B. Marine Robbins St. Extd., Cambridge, Md.	NEW YORK	H. W. Poteat 174 Concord St., Manchester, N. H.
FLORIDA	E. W. Williams 912 Augusta St., Lakeland, Fla.	N. HAMPSHIRE	H. W. Poteat 174 Concord St., Manchester, N. H.
GEORGIA	J. W. Culpepper Route 3, Lake Park, Ga.	OHIO	E. Haynes 69 Innis Ave., Columbus, Ohio
ILLINOIS	T. L. McLain 1201 Forest St., Eldorado, Ill.	OKLAHOMA	S. J. Wood Box 164, Lawton, Okla.
INDIANA	C. H. Standifer Shelburn, Ind.	PENNSYLVANIA	H. W. Poteat 174 Concord St., Manchester, N. H.
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KENTUCKY	J. C. Jernigan Pinsop Fork, Ky.	TENNESSEE	T. S. Payne 450 Sparta St., McMinnville, Tenn.
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THE ANTICHRIST—WHO IS HE?

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What of The Judgment?

MRS. E. E. COLEMAN

No man can possibly realize what it means to face death until the Lord of the harvest puts in His sickle to reap one's life. All we can possibly know is what the richman, who is spoken of in Luke's gospel, experienced and the different things the inspired writers tell us, but one thing is certain: "It is appointed unto men once to die, but after this the judgment," Heb. 9:27.

If one could, in his mind, go through the valley of the shadow of death, I believe there would be many more people to accept the Lord and His plan of salvation.

First, let us consider a man who has gone through this world enjoying the pleasures of sin, living a sinful life, rejecting and neglecting the Savior. Now death is staring him in the face and he is about to receive his wages from his paymaster, the devil. Hear his groans and cries for mercy, begging loved ones to take away the demon powers and imps of Satan sitting around the room and on his bed, ready to carry him to the place prepared for the devil and his angels (messengers). Oh, friends, look at the picture! See him as the monster Death clutches his soul with an icy grip, with no friend to walk with him through the valley. As his soul leaves this old tabernacle of clay to explore the regions of the great unknown, he must cross the chilly tide alone and then at last he will land in hell (Luke 16:22b-23). Not only are his sins painted in vivid colors for him to gaze upon with a remorse of conscience, but he will realize the fact that he has missed it all—heaven with all its beauty, the shining angels, saved loved ones, but most of all, the Christ, the loving Jesus who so freely gave His all to redeem this lost and sinful world. How he longs for one more chance to accept the nail-scarred hands and feet, the spear-pierced side and the thorn-crowned head. Hell will be his abode till the great white throne judgment is set. Then, what of the judgment?

If a man commits a crime, officers carry him to jail to await his trial. If a soul sins, sooner or later that soul will be arrested by death and carried to hell to await trial at

the judgment.

But what a different picture of the man who has been born again, walked in all the light that shined on his pathway, and who has lived a prayerful, careful, consecrated life. When harvest comes for him, he can look up with a smile, and say, "Thank God, I'll soon be with Jesus." Angels hover near, ready to take him to paradise where he is greeted by the One he has so faithfully served, and by loved ones who have gone before. Do you think the river of death was dark and chilly for him? I believe the light of the cross gleamed across the way, guiding him to his future abode.

Why should we who are saved fear death? It is only a falling asleep, Mark 5:39, to awake in the realm of eternal glory. And then, what of the judgment?

Matthew, in the 25th chapter, gives us a glimpse of the judgment. Sinner and saint will be called before the great Judge to give an account of the deeds done in this life. There friends will meet again, only to be parted by the words "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world," and the words "Depart from me, ye cursed, into everlasting fire prepared for the devil and his angels." What a sad sight to see our loved ones departing to everlasting torment over our prayers and the blood of Christ. But thank God, as the songs says, "There is no disappointment in heaven." There are no heartaches and tears there. Oh, how I long to go there.

Careless soul, think what it means to meet God unprepared. It pays to be ready. Careless, indifferent Christian, let me say a word to you. If we fail to read and pray as we should we cannot be overcomers. If we live too close to the world and sin, we are in great danger of backsliding. And even if we hold on and don't backslide, when judgment is set we will not receive as great reward as we will if we live a consecrated, holy life. We must even give an account for every idle, frivolous word we speak (Matt. 12:36.) How far short many of us are. Surely Jesus is coming soon and it will mean something

to be prepared. I believe there will be some who have the Holy Ghost who will not go in the Rapture, for the Bridegroom is going to present to Himself a glorious church having neither spot or wrinkle nor any such thing. Every little fault and failure in our life is a spot. How soiled and wrinkled are many of our garments! If we fail to be overcomers now when temptations and trials assail us on every hand and then miss the rapture, it is very likely that many will fail in that dark hour of tribulation, with no one to help. How many mothers and fathers could stand to see their children starve to death because they would not take the mark of the beast? How many of us could stand all the awful things that will take place then, and finally seal our testimonies with our own blood?

Friends, what of the judgment?

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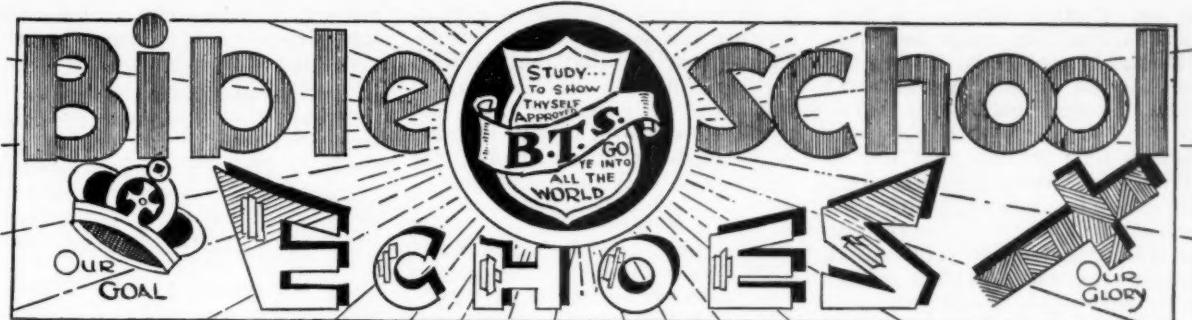
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Two Houses and Two Appointments

(Continued from page 1)
were drought. Isaac and Jacob repeat the same effort to no avail.

Called Out

The Lord said unto Abram, "Get thee out." God has always delighted in a special select, called-out people of His own, one among whom He could cause His name to dwell, therefore, we feel sure that this original call out of and into has its significance relative to church origin. We are informed by Greek scholars, that in the original we have it "called out," later translations being rendered "ecclesia," "assembly," "church," and so God set about to call His people out of Egypt into Canaan, therefore to bring about a fulfillment of His call and promise to Abram. He

appoints Moses to this task, to which our text declares his faithfulness. The Red Sea is crossed, law is given, tabernacle is set up. They answer agreeably to every demand made of them, "All that the Lord has said we will do."

Warning

During the period of teaching Moses warns the people saying, "And it shall come to pass, when the Lord thy God hath brought thee in unto the land whither thou goest to possess it, that thou shalt put the blessing upon Mt. Gerizim, and the curse upon Mt. Ebal. Are they not on the other side Jordan, by the way where the sun goeth down, in the land of the Canaanites, which dwell in the champaign over against Gilgal, beside the

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plains of Moreh? For ye pass over Jordan to go in to possess the land which the Lord your God giveth you, and ye shall possess it, and dwell therein. And ye shall observe to do all the statutes and judgments which I set before you this day," Deut. 11:29-32. "Ye shall not do after all the things that we do here this day, every man whatsoever is right in his own eyes. There shall be a place which the Lord your God shall choose to cause his name to dwell there*** *," Deut. 12:8, 11. The final outcome is, we have a special body of God's people called out from among all others—one body.

Eligible

No one but Jews, mainly, were eligible to this body, therefore, it could well be said, one was born into eligibility.

One Body

The purpose of calling the peo-

ple out of other nations and bodies, was that they might be a separate nation and body. During the dispensation of this appointment and house no substitute or imposter succeeded. An attempt was made a time or two but to no avail. For several hundred years this house functioned in divine order as God's standard bearer. In the meantime a prophet, priest, and king is prophesied of. The parties of the first appointment and house were under the impression that Christ the Messiah would only re-establish and forever perpetuate the first house (Jewish), hence the widow of Zebedee asked that her two sons be granted special favors when He took charge. Also the disciples worried over who would be the greatest in that kingdom.

Let me say here that there is a theory of late that is making some converts, that I don't think very much of yet. It is known as the Postponement Theory. I believe that Jesus Christ came for the express purpose of taking away the first and establishing the second. This is what He did anyway. True enough, He came to His own and His own received Him not but there are several reasons for them not receiving Him. He organized them under a different code, so to speak, such as, "Except your righteousness exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." Matt. 5: 20. He would have gladly installed all of the first house had they believed on Him and His mission. Too many of them were of the Nicodemus type, they couldn't understand how it could be done.

He earnestly pled with the first house, "Come unto me all ye that labor and are heavy laden and I will give you rest. All day long have I stretched forth my hand to a gainsaying people and no man regarded it. O Jerusalem, Jerusalem, how oft would I have covered you as a hen doth her brood and ye would not." John was a forerunner of Christ and prepared the way of the Lord. To this we all readily agree, and as I peer deeper, it seems also that Christ was a forerunner of the Holy Spirit and prepared the people for the Church. The material birth into God's people (The Jews) constituted eligibility into the first house body.

Spiritual birth constitutes eligibility into the second house body. Please bear in mind that Jewish birth put no one into this called-out house body, it only made one eligible. Even so it is with the second called-out house (body), the Spirit birth only makes eligible.

Reconciliation

Was the outstanding mission of Christ as we see it, reconciling Jew and Gentile in ONE BODY, THE CHURCH. Paul, a Jew, writing to the Ephesian Gentiles, says in part (God) quickened us together****and hath raised us up together in heavenly places in Christ Jesus: that in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus. For we are his workmanship, created in Christ Jesus. Wherefore remember, that ye being in time past Gentiles in the flesh, who are called the Uncircumcision by that which is called the Circumcision in the flesh made by hands; that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. For he is our peace, who hath made both (Jew and Gentile) one, and hath broken down the middle wall of partition between us. And that he might RECONCILE both unto God in ONE BODY * * *. Now therefore ye (Gentiles) are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God. For this cause,

I Paul, the prisoner of Jesus Christ, for you Gentiles, * * * (* * whereby, when ye read, ye may understand my knowledge in the mystery of Christ) which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; that the Gentiles should be fellowheirs and of the same body (with the Jews), and partakers of his promise in Christ by the gospel." At this juncture he refers to his ministerial call and sufferings, followed with an admonition to spiritual strength in and through the inner man, thereby being made able to comprehend with all saints the breadth, length, height, and depth, to the intent they might know the fulness of God. He ap-

peals to their worthy walking for the purpose of spiritual unity, climaxing with this

One Body—One Spirit

"There is one body, and one spirit, * * *." To me this clearly makes a distinction between the organism and the organization. It doesn't say as some would have it, there is one spiritual body, but there is one body and one spirit. However, we do all very well know that there is not only one spiritual body but numbers of them. In fact, the spirit means to this body (church) just what our human spirit means to our human body. It means life in either case—human body life, church body life. Our church body is just as worthless and inactive without the incarnation of the Holy Spirit as our natural body is without the incarnation of our own spirit. Therefore, they both are very essential to us in their time and place. However, there is a very much needed change awaiting each one, without which neither can go up. The without-spot-or-wrinkle stage of both our natural body and our church body will be after the change. "Who shall change our vile body, that it may be fashioned like unto the glorious body, according to the working whereby he is able even to subdue all things unto himself." Phil. 3:21.

According to the Working

The characteristic of this working is His ability to subdue all things unto Himself. In a moment, in the twinkling of an eye, the change takes place. At Gen. 6:13 God said to Noah, "The end of all flesh is come." At Lev. 17:14 God also tells Moses, "The life of all flesh is blood." Speaking of the change Paul says, "Flesh and blood cannot inherit the kingdom of God." Therefore the purging, cleansing, extracting, eliminating power of His working will take place, separating flesh and spirit, giving instead a newly fashioned glorified body for the spirit's indwelling, if perchance there is a spirit to make this provision for. "And so the flesh element of the church will not go up. It cannot inherit.

Some seem to think the coming of the Lord is far in advance because of the scripture quotation referring to Christ presenting the church unto Himself without spot or wrinkle. To this I would say, That is, according to the working

whereby He is able to subdue all things unto Himself. The consequences are, I am not expecting all the body to go up, only that part that is conformable to His

working. Just as the individual saint will be separated from certain objectionable characteristics (bodily) so will the church (bodily). (To be continued.)

:- Sunday School Lesson :-

LESSON 6

AUGUST 5

ELISHA HELPS THE NEEDY

TEXT: 2 Kings 4:1-7, 42-44 — MEMORY VERSE: Eph. 4:32a

TIME: During the reign of Jehoram of Israel, who ruled about 852 to 842.

PLACES: Gilgal and perhaps some other locality.

GOLDEN TEXT: Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.—Matt. 25:40.

LEADING THOUGHT: God is able to supply all our needs according to His riches in glory.

LESSON VERSE BY VERSE

THE APPEAL OF THE NEEDY

V.1. "Now there cried a certain woman of the wives of the sons of the prophets." By the term "sons of the prophets" we understand not that they were the children of the prophets but that they belonged to the prophetic order, perhaps attending the so-called schools of the prophets. These were no theological seminaries but an associated class study of those who already possessed prophetic powers and exercised prophetic function. "Unto Elisha." As he was head of the prophets she naturally went to him for help. "Saying, Thy servant, my husband is dead." We are told that widows among the Jews were particularly helpless and that these constantly appealed to religious leaders for help. Provision was made for them in the instructions of St. Paul. See Luke 4:25; Acts 6:1; 1 Tim. 5:3, 16; James 1:27. "And thou knowest that thy servant did fear the Lord." It is possible that her husband had been one of the prophets whom Elisha had known. Jewish tradition mentioned the woman's husband as being Obadiah of 2 Kings 18:3, 16. This is also mentioned by Josephus, but that Obadiah governor of Ahab's house could have hardly been one of the sons of the prophets is evident. "And the creditor is come to take unto him my two sons to be bondmen." In primitive communities men borrowed upon their personal credit and the primary security for debts was regarded as being their own persons, the value of their labor and those who depended on them. Lev. 25:43, 46. Such service extended to the year of Jubilee.

V. 2. "And Elisha said unto her, What shall I do for thee?" He was perhaps a very poor man but acknowledges her call for help and is willing to do something. "Tell me, what hast thou in the house?" He wondered if she had ought that she could sell to pay the debt only to find

that the case was worthy of the working of a miracle. "And she said, Thine handmaid hath not anything in the house, save a pot of oil." She had only enough oil for the anointing of a person. Her case was much like that of the widow of Zarephath unto whom Elijah ministered after she had divided her last handful of meal, with the little oil from the cruse, 1 Kings 17:12. Here God's providence thru His prophet worked another miracle to supply the needs of a widow.

PREPARATION FOR THE MIRACLE

V. 3. "Then he said, Go, borrow thee vessels abroad of all thy neighbors, even empty vessels; borrow not a few." The number of vessels presented before the Lord for filling is the measure of our faith. "God does not stint in His gifts," Isa. 55:1. If the event was prophetic it denoted the rich treasure of the Holy Spirit to be shared with our neighbors.

V. 4. "And when thou art come in, thou shalt shut the door upon thee and upon thy sons." We are commanded by our Lord to enter the secret chamber and pray to the Father in secret. The performance of this miracle was to be secretly. The sacred scene was no place for the gaze of those who were curious or not interested in such an occurrence. The secrecy of the miracle afforded without molestation an opportunity for thanksgiving and praise unto Jehovah for the miracle which He was bestowing. "And shalt pour out into all those vessels, and thou shalt set aside that which is full." Here is an exercise of faith, pouring oil out of her own cruse until each vessel she had borrowed was filled with oil. Her faith is beautifully exemplified by her obedience which resulted in the miracle.

THE MIRACLE

V. 5. "So she went from him, and shut the door upon her and upon her sons, who brought the vessels to her; and she poured out." Perhaps like our Lord praying for St. Peter Elisha had prayed that her faith fail not. Thus she did not say in

a moment, It is folly, I will be standing here with an empty jar in my hands. She poured out until the vessels were all filled.

V. 6. "And it came to pass, when the vessels were full, that she said unto her sons." The one who was handing her the vessels. She did not think they could have all been filled. The miracle was working and she was occupied alone with it. "Bring me yet a vessel. And he said unto her, There is not a vessel more. And the oil stayed." God does not waste in working miracles. The oil must not fall on the floor; "take up the fragments that nothing remain." While the oil remained alone in the cruse her debt increased, but poured out her debt was paid. Those who possess the Holy Spirit if not in active service the debt of humanity increases, but if the oil of the Spirit be poured out to serve humanity its debts are paid by the regeneration and supply of the oil of the Spirit.

HER GRATEFUL ACKNOWLEDGMENT

V. 7. "Then she came and told the man of God." Perhaps she did not feel like disposing of the oil without his instructions, neither was she ungrateful of the miracle which had been performed. Many times when God answers our prayer and supplies our needs we render no thanks to express our gratefulness. God has promised to pour out a blessing that there shall not be room enough to receive it, Mal. 3:10. Incident to such an outpouring is the payment of tithes and offerings. The reason why the heavens are stayed over our heads is because we have not made preparation for blessing. The widow made it and God supplied her need and she was thankful. "And he said, Go, sell the oil, and pay thy debt, and live thou and thy children of the rest." The miracle provided not only for the payment of the debt but for the maintenance of her and her family. The same is true of God's plan of salvation. It has provided for us the forgiveness of sins and that we may possess as an after effect abundant life.

2 Kings 4:42-44

DIVINE OFFICES SUPPLY THE PROPHET'S NEEDS

V. 42. "And there came a man from Baal-shalisha." Baal-shalisha was located twelve Roman miles north of the Dioplos Lydda or rather northeast, lying between the territories of Ephraim and Benjamin, 1 Sam. 9:4. Possibly near Gilgal. "And brought the man of God bread of the firstfruits." The firstfruits of corn, oil and wine were assigned by the law, Num. 18:13, Deut. 18:4, 5, to the priests. "Twenty loaves of barley." These loaves as baked by the Israelites were cakes or rolls. One of such usually constituted a meal. Twenty loaves would be sufficient for twenty men. "And full ears of corn in the husk thereof." These were perhaps full ears of the barley corn from which the loaves were made and same as were offered at the firstfruits of the Passover, Lev. 23:10. "And he said, Give unto the people, that they may eat." That

is, to the sons of the prophets who dwelt at Gilgal.

V. 43. "And his servitor said." Possibly Gehazi mentioned in 2 Kings 4:25, 31; Chap. 5:21, 27. "What, should I set this before an hundred men?" Like Andrew in regard to the "lad's lunch of five barley cakes and two small fishes." "What are these among so many?" John 6:1, 14. He thought the quantity very insufficient. "He said again, Give the people that they may eat." Elisha like our Lord had faith for a miracle of increase as well as a miraculous supply. "For thus saith the Lord, They shall eat, and shall leave thereof."

V. 44. "So he set it before them, and they did eat, and left thereof." "Not because their stomachs failed them, but because the bread increased in the eating. God has promised His Church (Ps. 132: 15) 'that he will abundantly bless her provision, and satisfy her poor with bread;' for whom He feeds He fills, and what He blesses comes to much, as what He blows upon comes to little (Haggai 1:9). Christ's feeding His hearers was a miracle far beyond this, but both teach us that those who wait upon God in the way of duty may hope to be both protected and supplied by a particular care of divine Providence."—Matthew Henry.

According to the word of the Lord." All the miracles wrought by Elisha were wrought not by his word but by God's Word through him as a servant. Had it occurred otherwise there would have been no miracle.

NOTICES

(Continued from page 2)
long looked for camp meeting is actually coming true. We are setting the date now, the first twelve days in August. Don't forget the date. August 1st at 7:00 p. m. the first service will be held. We now have eleven churches in this district and all are moving along very good. We have been able to establish three new churches this year. We are asking that all the revivals in this district be stopped for the twelve days' camp meeting. Begin now to get ready to attend. All preachers in this district are urged to attend. All who can come to stay throughout the meeting. We are making arrangements to care for all who cannot care for themselves. If you have camping tent and outfit bring them and come. The camp meeting will convene under a big gospel tent we have secured for this special purpose. Our state overseer, Brother H. N. Scoggins, said he would be with us at least a part of the time. We especially invite all ministers, musicians and workers to come and

be with us in this great feast of good things. Come one and all. Don't forget the date, Aug. 1-12. Be here for the first service and come to stay. A hearty welcome awaits you at Rhodell, W. Va.—R. A. Fielden, district overseer.

* * *

The Dalton district meeting of the Church of God will convene at Dalton, Ga. the first Saturday night and Sunday in August with Brother J. W. Culpepper in charge. Everybody come.—J. P. Green, pastor.

REQUESTS

Please pray for us in Lansing, Mich., that God will open a way for us to have a Church of God organized here. Brother Seidelmaier from the Church of God, Grand Ledge, is helping us to get started. We are having prayer meeting every Thursday night and it is growing so I know the Lord will open a way for us. We need your prayers. Pray that we will have a real old time revival. Pray for the unsaved to get under conviction and that the Lord will lead them into His Church. — Your brother in Christ, W. T. Truett.

* * *

Please pray for the progress of our meeting. We began the fight July 14. Two have been saved, one saved and sanctified and many are in the altar. This is a new place. Pray much.—Luther Brewer and wife, Sumner, Miss.

* * *

Dear saints, please pray for me that God will increase my faith so that I can overcome and receive the blessed Holy Ghost and fire from heaven, with the Bible evidence of speaking in other tongues as the Spirit gives the utterance, Acts 2:4. Prevail with God for me. — A hungry brother, Benj. Smith, Alexander City, Ala.

* * *

I am requesting prayer for the revival we plan to enter July 29 with Brother J. C. Childers our district pastor, doing the preaching, and Brother Pat Ashworth in charge of the music. We are looking for this to be the best revival we have ever had. The revival spirit is already on and the people are seeking the Lord. Our Sunday School has increased from about sixty-five or seventy to over one hundred. Pray that this will be the

greatest year for the Church of God at Walhalla No. 2. Everybody has a hearty welcome to come and be with us.—Your humble servant, pastor Church of God, Walhalla, No. 2, S. C.

* * *

Dear saints of God everywhere, please pray for the Y. P. E. here at East Alton. Satan has caused the interest to decrease. Pray that God will undertake for us and increase the interest. Pray that God will bless the church here.—Yours for our Savior, Arvil Vannoy, E. Alton, Ill.

* * *

We the Church of God at Vicksburg, Mo. are entering a revival and desire the prayers of those who love God. Pray for souls to be saved, sanctified, and filled with the Holy Ghost. Pray that God will send us another good pastor the coming year. Brother Jim Foshe has been with us two years but feels called somewhere else. We hate to give him up.—Yours under the blood, Mrs. Bertie Book, clerk, Deering, Mo.

* * *

A revival will begin at Lenoir, N. C., July 21 with Brother I. H. Marks in charge. No time has been set for the close. All who can are invited to come and be with us. Pray that God will give us a great revival.—W. M. Stallings.

* * *

We are having a revival; souls are praying thru to victory, even receiving the Holy Ghost out in the woods in prayer. Pray for this little church to shine for God. Pray for me.—Your brother in Christ, Daniel Nelson, LaFayette, Ga.

FLORIDA STATE CAMP MEETING, WIMAUMA, JUNE 7-17

The people of Florida, especially the Church of God people, had been looking forward to this great feast with great anticipation, and on Thursday night, June 7, at least 700 hearts were elated when the old camp meeting music began. Brother E. W. Williams was on the job as overseer, conducting the service in his usual good way. At 7:30, after reading some scriptures, he opened the first service of what we thought to be one of the greatest camp meetings in the history of the Church, by way of introduction, followed by J. A. Self, R. E. Drymon, George Lem-

ons, T. W. Godwin, and R. P. Johnson. This introduction seemed to be prearranged by the Holy Ghost and was very much to time. God revealed Himself in this service and many souls were blessed.

Friday, June 8

At 6:00 a. m. sunrise prayer meeting was conducted by Brother Williams, state overseer. He gave out some timely instructions and a good season of prayer followed. 8:30 a. m. Bible study opened with Brothers J. A. Self and R. P. Johnson as teachers of the Bible class; Sisters R. P. Johnson and Lillie Fruitrell teaching the little folks; Brother W. B. Sumner teaching the young folks. All the classes were very ably taught and much lasting good was accomplished. 11:30 a. m. Brother Bruce Watson brought the message using for a text Prov. 23:1, "Consider Diligently What is Before Thee." This was very inspiring. A goodly number came to the altar to consider the things before them.

2:30 p. m. Brother T. P. Douglas brought the message, his subject being "The Importance of Work." This was a good message; a good altar service followed. 8:30 p. m. Brother J. T. Roberts, Florida state evangelist, brought the message using for a text Acts 16:30, "What Must I do to be Saved?" This message was delivered in a very unique way and numbers of people made their way to the altar without a song.

Saturday, June 9

At 6:00 a. m. sunrise prayer meeting was conducted by Brother Henry Corley, his subject being "God's Signboards," Is. 35th chapter. God was in these early mornings services and blessed the people who attended. 8:30 a. m. Bible study opened by Brother R. P. Johnson, teacher, with a continued discussion of I Cor. 3:14, 15. This subject was very interesting and we learned many things about working and building. 11:00 a. m. Brother R. E. Drymon brought the message, reading I Cor. 9:24, his subject being "The Christian's Race." This was a very instructive message and many who were in the race, especially those who were running to obtain the prize, came to the altar to lighten up and better prepare themselves for the race.

3:00 p. m. Brother A. M. Sapp brought the message, his text be-

ing Heb. 13:5, "I will Never Leave Thee nor Forsake Thee." This was very impressive and the altar was filled with seekers. Many were blessed. 8:30 p. m. Brother W. B. Sumner brought the message, his subject being "What Shall I do with Jesus?" This message was very striking and went to the heart. A good altar service followed.

Sunday, June 10

6:00 a. m. sunrise prayer meeting was conducted by Brother D. J. Cupp, his subject being "In the Beginning." This was a good service; souls were blessed in the altar. 8:30 a. m. Bible study was conducted by Brother J. H. Walker, Supt. of Education. This was a very interesting study and many good thoughts were brought to light. 10:30 a. m. Brother R. P. Johnson brought the message, reading Luke 7:40. His text was Phil. 4:19 and his subject "New Testament or Church Government." This was a powerful and forceful message; the speaker seemed to speak as the oracles of God under the anointing of the Holy Ghost. It will linger in our memory.

3:00 p. m. Brother George Lemons brought the message, his subject being "The Cry of the Perishing." He delivered this message in his usual good manner with that big, broad, Southeast Tennessee smile that makes friends everywhere he goes. We appreciate Brother Lemons as we do our other brother ministers. A good altar service followed this timely message. 8:00 p. m. the writer brought the message using for a text 2 Cor. 4:3, "But if the Gospel be Hid it is Hid to Them That are Lost." We did our best to make it plain that nothing less than the birth of the Spirit of God would open our eyes to the truth of the Gospel. Quite a number came for prayer and a good altar service followed.

Monday, June 11

6:00 a. m. sunrise prayer meeting was conducted by Brother Marvin Alderman, using for a text Heb. 13:8, "Jesus Christ the Same Yesterday, Today, and Forever." Numbers were in the altar for prayer. 8:30 Bible study was conducted by Brother J. H. Walker discussing the rapture and tribulations. Many good thoughts were brought to our minds. Brother

Walker is a very distinguished and energetic teacher and another one of those smiling, friend-making, Church of God members from Tennessee. 11:00 a. m. Brother W. M. Rumler brought the message reading 1 Kings 18th chapter, using v. 21 as a text, "How Long Halt Ye Between Two Opinions?" He made it plain that people should decide promptly, and having decided, act accordingly. A good altar service followed.

3:00 p. m. the Holy Ghost from Heaven brought the message, subject, "Glory;" topic, "The Voice of Many Waters." Such glory, such power! This was a time of great rejoicing, great weeping, laughing, crying. A number received the Holy Ghost. This was a high day in Zion. 8:00 p. m. Brother R. P. Johnson brought the message, reading 2 Cor. 6:14, 18; Luke 4:16, "Breaking with Satan." The Holy Ghost gave a message and the interpretation which was as follows: "Come unto me; cast your burdens on me. That great tribulation is soon coming." Brother Johnson gave his message under the anointing of the Spirit. Many seekers came to the altar without a song, some receiving the Holy Ghost.

Tuesday, June 12

6:00 a. m. sunrise prayer meeting was conducted by Brother Morris Wiggins. He gave a very inspirational message using Matt. 8th chapter for a lesson. A good altar service followed. 8:30 a. m. Bible study was conducted by Brother J. H. Walker, discussing the dead in Christ. This was a very interesting study. 11:00 a. m. Brother S. W. Latimer, General Overseer of the Church of God, brought the message from Psa. 2, "Why Do the Heathen Rage and the People Imagine Vain Things?" This was a timely message and to the point. It was very instructive and constructive. We are always glad to have Brother Latimer with us and we enjoy and appreciate his messages very much. A good altar service followed.

3:00 p. m. Brother J. M. Baldree brought the message, using for a text Luke 12:32, "Fear Not Little Flock; for it is Your Father's Good Pleasure to Give you the Kingdom." Many other scriptures were used to make this a plain and good message. Brother Baldree is another one of our good, congenial preachers. A good altar service followed. 8:00 p. m. music by Wi-

mauma string band and others. A healing service followed and hundreds came for prayer. Many said they were healed. Thank God for

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the great healing power. This was a wonderful service. Brother U. D. Tidwell brought the message after this, using for a text Rom. 6:1, "What Shall we say Then? Shall We Continue in Sin that Grace May Abound?" He made this message plain and God was with him. A good altar service followed and many souls were blessed.

(To be continued)

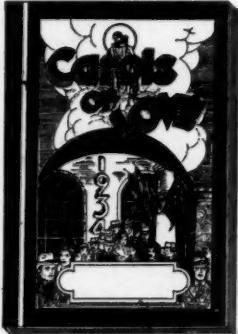
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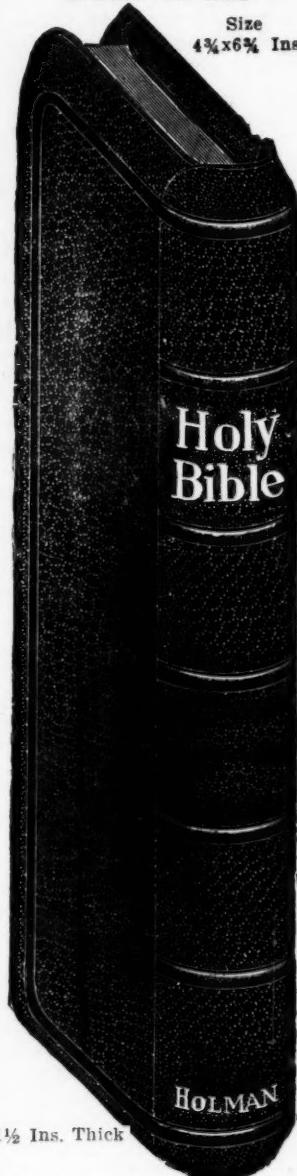
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